

THE NUR AF' SHAN

Vol. IX

LUDHIANA:—January 13th, 1905.

No. 2.

FOREIGN TELEGRAMS.

London, Jan. 3.

News of the fall of Port Arthur is now published in Russia. It had a depressing effect, but the papers exhort the nation to support the Government in prosecuting the campaign and show that Russia is a great nation.

The scene of the negotiations for the capitulation was in the big Eagle's Nest for near Elbeungshan. Colonel Reiss acted for Russia and General Ijichi for Japan. The proceedings were characterised by the utmost harmony, formal courtesy quickly melting into informal good-fellowship, and the envoys complementing each other on the splendid bravery shown. The terms of surrender include that privates go to Japan as prisoners of war.

Reuter's correspondent at Tokio says that the terms of surrender are contained in eleven articles. These declare that the garrison and officials are prisoners; all forts and war materials shall be transferred to the Japanese, and should the Russians destroy any of these the negotiations shall be annulled and Japan take free action; the Russians shall give plans of the fortifications and positions of mines; considering the gallant resistance that has been made the Russian officers are permitted to keep their swords and private property, and on giving their parole will be allowed to return to Russia; the rank and file in uniform, with their portable property, under their respective officers, shall assemble at a place indicated by the Japanese Sanitary Corps; attendants shall be retained to assist in caring for the sick and wounded.

London, Jan. 4.

General Stoessel telegraphing to the Tsar his formal surrender says: "Great Sovereign forgive. We have done all that was humanly possible. Judge us, but be merciful." Reuter wiring from Tokio says that the Tsar has cabled to General Stoessel giving the officers the option of parole or imprisonment.

Some 10,000 Japanese troops remain to repair the forts, and the remainder proceed to Mukden to join Marshal Oyama's forces operating against General Kuropatkin.—*Statesman Special*.

London, Jan. 5.

Lord Selborne, speaking at Wolverhampton, said that we regard the Russians and Japanese with the profoundest respect. It was comparatively easy to admire the Japanese; they are our allies, and we do admire them without restraint or reserve. But it would ill become us if we did not admire the Russians equally.

Allahabad, Jan. 5.

London, Jan. 4.—The *Echo de Paris* says that General Stoessel wired to the Tsar that he intended to blow up the town and sacrifice the remnant of the garrison in a sortie. The Tsar then ordered a surrender.

Mr. Bennett Burleigh gives the statement of a messenger who has arrived at Chifu, who says that the exhaustion of ammunition rendered defence by cannon a farce. Conflicts with the bayonet became brutal butcheries. Men grappled in rage, tore each other like beasts, biting, clawing and gouging out eyes. "The Japanese," he said, "could have taken the fortress weeks ago, but only after Ech-lung-shan did they discover our feebleness. Had they but massed their men in strength they could have rushed the positions anywhere."—*Pioneer Special*.

Allahabad, Jan. 4.

London, Jan. 4.—It is unofficially reported that England will retain Wei-hai-wei, holding that Russia's maintaining her claim to Port Arthur constitutes a theoretical occupation sufficient to satisfy the terms of our lease.—*Pioneer Special*.

London, Jan. 5.

The old established *Russ* and the new Liberal paper the *Nashidai* have been warned and penalized owing to articles regarding the fall of Port Arthur and for declaring that reform are essential to Russia's rehabilitation. The *Nashidai* also strongly urged peace.

London, Jan. 5.

The American report on the Merchant Marine has been submitted to Congress. It includes subsidies for new mail routes and measures to stimulate the American carrying trade to South Africa and the East.

London, Jan. 5.

Reuter's correspondent, wiring from Tokio, says that General Nogi reports that the total surrendered number 48,000, of whom 16,000 are sick and wounded. The transfer of the forts and batteries is completed.

It is impossible to move the majority of the sick and wounded. The Japanese are hurrying food and medicines thither.

London, Jan. 6.

The *Standard's* St. Petersburg correspondent says that the Tsar and his ministers met in council in the palace to-day and decided to prosecute the war energetically and provide General Kuropatkin with 200,000 troops before the end of February.

Admiral Rozhdestvensky is to be recalled. An Imperial decree appoints Admiral Skrydloff a member of the Council of Admirals.

Reuter's correspondent wires from Tokio that General Stoessel has given his parole and returns to Russia via Nagasaki.

General Nogi and Stoessel had a two hours' conference at Port Arthur yesterday, and it is proposed to distribute the sick and wounded among the hospitals at the Chinese ports.

Calcutta, Jan. 6.

London, Jan. 6.—Prince Mirski is retiring from the Ministry of the Interior. It is probable that this will be the signal for the revolutionaries to take action.—*Englishman Special*.

London, Jan. 6.

Reuter's correspondent wires from Port Arthur, and that Vice-Admiral Shibayama will probably be placed in charge. The military administration will retain only a small garrison.

Twelve Naval Attaches have visited Port Arthur and inspected the remains of the Russian fleet.

Bombay, Jan. 9.

The following telegram was received last night from the Japanese Government:—

General Nogi on Sunday reports that the delivery of prisoners under the capitulation was completed on Saturday. The total number was 878 officers and 25,491 men, of whom 441 officers and 229 orderlies so far have given parole. Generals Fock, Smynoff and Gorbatsky and Admiral Wildman preferred to be sent to Japan as prisoners, while General Stoessel leaves Dalny homewards on the 12th instant.

London, Jan. 9.

Reuter's correspondent wires from St. Petersburg that the following ships leave Libau between the 28th January and 2nd February to join Admiral Rozhdestvensky's fleet. The battleship *Imperator Nikolai I*, the coast defence ironclads *General Admiral Apraksin*, *Admiral Sinavin* and *Admiral Oushakov*, and the armoured cruiser *Vladimir Monomach*.

Reuter's correspondent at Port Arthur says that Captain Tsunoda, who took General Stoessel the Mikado's message desiring that the garrison should be well treated, had a long conversation with Stoessel, who inquired where Kuropatkin was. Tsunoda replied that he was at the Sha ho. Stoessel was credulous, and said he had not heard of Kuropatkin since the 6th October. Stoessel was amazed on hearing that the Baltic fleet had only reached the Cape of Good Hope.



EDITORIAL NOTES.

"Over and over again,
No matter which way I turn,
I always find in the book of life
Some lesson I have to learn."

The Twentieth National Congress recently held in Bombay seems to have been marked by unusual interest. The presiding officer was Sir Henry Cotton, a retired Civil Officer. At one of the assemblies there were not less than 6,000 persons seated in the Pavilion.

The first address was by Mr. Pheroz Shah M. Mehta K.C. I. E., who spoke on behalf of the Reception Committee. He eloquently set forth the purpose of the Congress and narrated numerous important results of Congress legislation in the years gone by. He declared the loyalty of the Congress to the Government. This, one would think, should not have been necessary. Truly loyal men need not to prove their loyalty. The following passage voices the thoughts of the most earnest leaders in this Congress movement.

"I think, gentlemen, I have said enough to show that we have met here together from all parts of the country to pursue a noble mission, hallowed to us from a sense of duty, of patriotism, and of loyalty, all welded together by the principles of justice and righteousness which, after all is said and done, we gratefully recognise as the dominant principles of English rule in this country. We truly and earnestly respond to the words in which Lord Curzon adjured us the other day on his landing—'I pray, I pray the Native community in India, to believe in the good faith, in the high honour, and in the upright purpose of my countrymen.' Gentlemen, it is because we do sincerely believe in that good faith, in that high honour and that upright purpose, that we meet here in the open light of day to appeal to their noble and righteous impulses, by all lawful and constitutional means, so to discharge the sacred trust reposed in them by Providence, that it may redound to the glory and greatness of both countries."

Babu Surendra Nath Bannorjee is said to have been the most eloquent speaker at the Congress. If correctly reported, we are afraid that in this case at least eloquence and wisdom have not gone together. "Mr. Bannorjee complained that under the policy as described by Lord Curzon race is made the test of efficiency. Never, he declared, was a deeper affront offered to the people of India by a representative of the Crown." And whence this conclusion? All from words uttered in Bombay to the effect that, as regard the higher services of Government, the change from Eu-

ropean to Indian officials 'could not be rapid'! How any man could jump to the conclusion that these words constitute a declaration 'that race is made the test of efficiency,' it is hard to understand. The Viceroy's words were dictated by plain ordinary common sense.

Mr. Bannorjee's reference to "Japan as proof that Asiatics are not inferior to Europeans" is singularly unfortunate. The eloquent speaker seems to be labouring under the delusion that all Asiatics and particularly the Indian Asiatics are in all respects comparable to the Japanese. We agree with the Editor of the Bombay guardian who says, "The speech as a mere oratorical effort was fine enough, but the statements made were not worthy of the eloquence with which they were embellished."

The aspirations of the Indian National Congress for increased facilities for higher and especially technical education are worthy of the admiration and sympathy of every well-wisher of India's intellectual and moral growth. The greatest obstacle to this as well as to social reform is the Caste System. A further menace to India's advancement is intemperance. The Congress should lend its strength to the overthrow of these giant enemies to all the highest and best aspirations for social and political advancement.

The fall of Port Arthur brings to a close one of the bloodiest tragedies of modern warfare. The world has witnessed the awful carnage with mingled feelings of admiration for the courage of men, who could hold on undaunted amid the dreadful struggle, and of horror at the awful carnage. Not less than fifty thousand men have lost their lives. Though victory has been purchased dearly, Japan may well rejoice in her great military achievement. She has accomplished what was sometime since regarded as impossible. We hope that this fearful war may soon be brought to a close and that justice may be established in the Far East.

We recommend those who sneer at the Bible story of the flood to read '*The Last Atlantis and the Flood*' by Mr. H. de St. Dalmas (Bombay Tract and Book Society). The *Bombay Guardian* gives the following summary in an appreciative notice. He says:

"Thus from widely separated regions, and from various sciences," concludes the writer of the articles, "we obtain a united testimony to the truth of the sacred narrative of the Flood in the days of Noah, which has left its traces in all parts of the world on the surface of the earth, and in the traditions of all races from that day to the present."

An American Exchange gives the following testimony of an Indian Christian as to the advance of Christian teaching in India:

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Christian convert, has been visiting Great Britain; and while there was asked, "Can you confidently say that the outlook for Christian missions in India is really hopeful?" With sparkling eye and exultant expression, he replied: "The prospect has never been so hopeful. There is a great and growing reverence for Christ amongst the educated natives. In many of the heathen homes throughout India, it is now usual to find pictures of Jesus on the walls, representing him in the coming judgment, or with the angels, or feeding the five thousand, or before Pilate, or on the Cross. And it is not unusual to find editors of the non-Christian papers writing with sympathy about the Christian martyrs of the early days, and also freely quoting from the Bible. The masses of the people are willing to hear of Christ, and now, wherever the Christian missionaries go, they are sure to meet with a warm welcome, and the people listen to the message with close attention." Under such an inspiring testimony from such a source, we may well take courage and move forward in our Indian missionary work."

It is with great sorrow we announce the death of Mrs. Abbie M. Stebbins, lady superintendent of Girls' Schools and Zanana mission work at Saharanpur. Her death occurred on Saturday morning, January 8th. She was buried on Sunday morning in the Mission Cemetery. Mrs. Stebbins came to India in 1893. Most of her missionary life was spent in Dehra Dun. One year ago, she was transferred to take up work in Saharanpur. She leaves behind her a record of earnest faithful service. We extend to her sorrowing friends and relatives in India and America our sympathy in this sad bereavement.

PUNJAB S. S. AUXILIARY.

I. THE ANNUAL CONVENTION.

The Yearly Conference of the Punjab auxiliary of the Indian S. S. Union will take place at Amritsar (by kind invitation of the friends there) on March 21 and 22nd. The morning sessions will be in Hindustani and the afternoon ones in English. Amongst those who have already promised to take part are Dr. Wherry, Rev. Talib-ud-Din B. A., Miss Capes, Rev. T. F. Cummings and M. L. Rallia Ram Esq. B. A. L.L.B. The usual endeavour has been made to have as comprehensive a programme as possible. Hence the subjects chosen of "The important nature of the teacher's work", and "Catechetical teaching" are designed to stimulate and help teachers in their efforts; and a practical demonstration of teaching will be aimed at by the conducting of a Model S.S. Class. The question of "The desirability of an Initiatory Course of Lessons for S. S. Schools" as

well as the more general one of "S.S. Literature" are worthy the consideration of those who are seeking to improve the standard of work amongst the young. Lady missionaries too will doubtless be interested in the subject of "Work amongst non-Christian girls." Further particulars will be circulated later; but it is hoped that this preliminary announcement will lead European missionaries to endeavour so to plan out their work as to be able to be present themselves and to bring with them some of their Indian fellow-workers.

II. THE ANNUAL EXAMINATION.

The date of the All India Scripture Examination is fixed for July 8, 1905. The subjects are the International S. S. Lessons and Golden Texts for the first half of the year, which are taken principally from the Gospel of St. John. There will be the usual divisions of candidates according to age and education, but any member of any school whether Christian or not is eligible. The candidates of the Teachers' and Senior Divisions, will be expected to know something of the geography and topography of the places mentioned in the lessons.

J. I. HASLER, DELHI

Corresponding Secretary.

OCTOBER STONE.

Admirers of the opal, birth stone of October, by diligent research have put down the old superstition that the opal brings bad luck. The stone is not reduced to an ordinary fate, for an older set of superstitions is being revived which disclose its original significance to have been good luck. Once, it is said, people called it the jewel of hope, each color it contained representing the luck of the stone from which that color was borrowed. Fiery opals contained the ruby's strength and courage; blue, the prosperity of the turquoise; green, the emerald's faithfulness, though the scientist claims that the colors mean nothing more than rays of light reflected through tiny fissures.

In any event, whatever superstition of ill luck may cling to the stone, it ceases to hold when the opal is the stone of one's birthday month. Accordingly the jewelers prepare for the October demand by choosing new settings and designs whose beauty compels a willing belief that their possession is most of all good luck.

Some people live looking within at their failures. Some live looking around at their hindrances. Some live looking at their Saviour—they face the sunny south.—Mark Guy Pearse.

A nickle held too near the eye
Will shut from view the earth and sky;
And sin when cherished in the heart
Will shut from life the nobler part.



Letters To My Neighbours.

No. 2

Dear Friends,

I am glad that you agree with me in regard to the absolute necessity of educating the women of India, if India is to take her place among the great nations of the Earth her women must be educated. Nor is female education wanted merely in order to elevate this half of India's population and make it capable of doing its full share in the great callings of life. It is needed in order that men may secure the best preparation and training for life's work. The most advanced nations of the world owe, in large measure, their strong physique, their activity and energy in all the avocations of life, their intellectual and moral greatness, to the women. No one can visit the homes of England and America and not come to understand the wonderful influence of womanhood upon the growth of manhood, especially in the development of character. But important as is the home influence by which intelligent mothers and sisters unite to build up the child mind in wisdom and learning, early laying the foundations of industry, perseverance and strength of purpose in the hearts of the boys, nevertheless it is only the foundation. Go into the public schools, and you will see how that womanhood is trained side by side with young manhood. There it is that one may learn the secret of national greatness. There the mind is trained to right thinking. The God-given powers of mind are cultivated so that women as well as men are capable of producing the choicest fruits of mental growth. Every department of literature and science is enriched by the labour of womanhood. Is India to enjoy this privilege? Is India ever to come under the spell of woman's mental and moral influence? If so, she must be educated. To educate her aright, she must be granted a freedom unknown for many centuries in India.

Sometimes we hear our popular orators proclaiming the need of a study of Japan, a nation which has come by marvelous strides out of obscurity and now stands out as one of the great nations of the world. Her example is truly wonderful and worthy of the most profound study. It is not sufficient to gaze upon the outward signs of her national life and character. We must look deeper to see the forces underneath. Whatever else we may see, we must not fail to observe the position of women in Japan. They are not shut up within the walls of a zenana or harem. They are free to go and come. Examine the public school system and you will observe, that in order to provide for that freedom which girls must have, if they are to secure the best that is in reach, the customs of the olden time are brushed aside. The modern Japanese maiden may be seen going and coming from the schools with very much the same costume and in possession of much the same freedom as that which characterises womanhood in Western Lands. To my mind, anything like a proper development of the female mind is impossible under your old regime. Any lasting reforms are only possible under conditions which will make women practically as free as men are.

I am very much delighted to see substantial progress in this direction. The Brahma Samaj and the Arya Samaj are doing much. They are however hampered by false ideas of patriotism. Unlike Japan, which seizes everything foreign and makes it her own, if thereby she can better herself, India seems bent of bolstering up the customs of the past. However, it is only fair to say that India has made rapid strides in the path of progress and what I have

said has not been said to disparage, or to discourage the efforts of those, who are labouring for India's advancement but rather to point out clearly, as it seems to me, what must be done in order to secure the desired end in the shortest time possible.

With these words I must now close this epistle.

I am yours very sincerely. SENEX.

THE FENCE AND THE SERPENT.

The writer of the Book which we call Ecclesiastes, said in his own pithy and sententious way long ago, that "Whoso breaketh a hedge, a serpent shall bite him;" but the word in the original appears to refer to a stone wall rather than a planted boundary, as our revisers signify by a new rendering. What is in the mind of the moralist is that the man who secretly breaks down or removes the landmark between himself and his neighbor is likely to find that this same stone-pile has become the refuge of some creature with avenging fangs and swift-darting venom, so that in the very act of his transgression the evil-doer is struck by a deserved chastisement. The fact which was observed by the inspired writer is one often overlooked by the modern moralist, nevertheless it is true that it costs a man effort to do wrong. Not only does the saint have to fight against his natural appetites and passions, but the sinner has to fight against his better nature and his active conscience. When some one asked Charles Lamb how he came to be such a slave to tobacco, he frankly replied that he "toiled after it as some men after virtue." Instead of being an unlucky "misstep," the first step in a criminal course is very likely to be a painful climb. The boy is not always frightened into his first lie; he deliberately shapes and fashions it and presents it with "malice prepense" to his parents. He does not fall off a stone wall; he breaks through it.

But while there is a fence around every sin, one can throw it down. It is not a Sierra. It is not an Ehrenbreitstein laughing at guns of every caliber with an equal contempt. The boy who will drink must fight down his scruples, but he can overcome them. The young employee, who is tempted to "take a flyer" in the stock market or the wheat pit, will know more than one wakeful hour and fitful dream over his beginnings of speculation, but steal he can if he will.

Only out of his experience will shoot forth his own punishment. Each sin brings forth its own peculiar penalty, like a serpent shooting out unexpectedly from a broken wall. Lying does not beget a headache but more lying. Drink creates thirst and punishes itself with drinking. Licentiousness defiles the body and rots it. Every one of God's fences hides within itself its silent but sure avenger. People who are looking for evidences of a moral Ruler of the universe might well pause and study such facts as were obvious to the wise man of three thousand years ago, and which are not less obvious to one with eyes to see in our own day.

"Go on in your deliberately chosen path," says the Preacher of the Old Testament, "But remember that for all these things God will bring you into judgment." The young men who have been brought up in these Christian homes about us do not slip into sin; they break into wrong-doing. It is not natural, it is not easy for them to cast off the restraints of piety and faith, nor is it safe. The penalty is not remote but near, not arbitrary but imperative, not falling out of a clear sky but darting from the very center and shadow of the sin itself. This is a study in psychology which we commend to those who would deal with facts which have a real reference to practical life.

The Interior.

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"SHALL HE NOT HEAR."

The late Henry M Stanley, writing his picture of "Starvation Camp," says: "Out of the pall-back darkness came the eerie shapes that haunt the fever land; that jibe and mock the lonely man, and weave figures of flame, and draw fiery forms in the mantle of the night; and whispers breathed through the heavy air of graves and worms and forgetfulness; and a demon hinted in the dazed brain that 'twere better to rest than to think with a sickening heart; and the sough of the wind through the crowns of the thick black bush seemed to sigh and moan, 'Lost! lost! lost! thy labor and grief are in vain.' Comfortless days upon days; brave lives are sobbing their last; man after man rolled down to the death, to mildew and rot, and thou wilt be left alone!" And then there came to him the thought of God, and he quoted to himself the words from the sacred Book: "Yes fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" And as such thoughts possessed his mind the straining of the eyes through the darkness was relaxed, and the sight was inverted to see dumb witnesses of past mercies on this or that forgotten occasion. One memory begat another, until the stubborn heart was melted, and his great needs were laid as upon a tablet before the Great Deliverer. After this spiritual food, he slept, and awoke in the morning to new courage. He roused his fainting followers, and they had marched less than an hour when they came in sight of the outskirts of a plantation, and their eyes were gladdened with abundance of fruit. Their lives were saved. The great traveler says that at the sight "in a second of time, the weak, the lame, and the crippled, the limping and moaning people forgot their griefs and their woes, and shouted the grateful chant which goes up of its own accord towards the skies out of the full and sensitive hearts, 'Thanks be to God.' Englishman and African, Christian and pagan, all alike confess him. He is not here, or there, but everywhere, and the heart of the grateful man confesses him."

THE BIBLE ON SIN.

And what is the use of trying to put out the fires of the Bible when all nature is on fire against sin? This is a universe of law, and violated law strikes back. It thunders into all ears, "Keep me, or get hurt!" We can refine our ideas of penalty all we please, but that will not make nature's way of dealing with us less painful or even brutal. Fire will still burn, water will drown, and disaster and death will follow on the heels of reckless disregard of law. Our carelessness, our folly and our sin will come back on us in calamities and afflictions which seem to know no mercy. "How shall we escape if we neglect so great salvation?" exclaims the writer of the Epistle to the Hebrews. And how shall we? Sin means trouble on one side or the other, and there could be no greater or more harmful delusion than to think that modern progress can relieve the situation except as it cures the sin. Men must be saved from sin or suffer, is the Bible doctrine, and there can be no other doctrine. What the sinful hearts want is a way to sin and escape. What the Bible has provided for is a way of escape from the sin of the heart. Jesus Christ is never more misrepresented than when his advent in the world is made to mean that it is safe to live in sin. The snare and delusion of our day is that the man who preaches down penalty is regarded as the merciful man. The only merciful preacher is the man who preaches up salvation.

Perseverance is more prevailing than violence; and many things which can not be overcome when they are together, yield themselves up when taken little by little.—Plutarch.

THE TRAINING OF BOYS.

An excess of care is often as bad as no care at all. The mother must often shut her eyes on the play ground. I have seen it done with good effect under difficult conditions. I have seen a mother sit at her sewing, in a great barn, and pretend not to be aware that her boys were spanning the beams overhead, crawling on loose poles, and hanging to wooden pegs, thinking it great fun to get the length of the barn close under the ridge-pole without her knowledge. I have seen the boys sitting with hushed breath in the thick foliage of a tree-top, fearful lest the mother should be "worried", and the mother all the while knowing the truth, wisely turning her back, and courageously calling up all the instances when boys have not fallen from tree-tops. She never knew how much sturdiness and agility was getting planted in those small legs, until one of the boys became the champion high-jumper in college. Nor had she much occasion to salve over their bruises. A little St. John's wort in ruddy oils was about the only healing preparation brought into requisition. They were learning something else all the while, those boys. One sweet night the mother heard one say to the other, as they slid into bed? "Dickie, grandpa's coming to-morrow, and we won't climb any trees while he is here, 'cause it will make him sad." And they climbed no trees for six weeks; but they rowed on the harbor in their small boat, not knowing that grandpa sat on the shore, silent and miserable. So much, as I have said elsewhere, do we play at hide and seek in this world—Harper's Bazar.

FITTEST FOR WHAT?

"The survival of the fittest" is a phrase whose popularity wanes. The more its real meaning is understood, the less convincing its general application becomes.

In a running test an Indian will survive a Caucasian, a dog will survive the Indian, and a wolf the dog. Is the wolf, therefore, the fittest? Yes—for running.

A certain Mr. Jeffries is the survivor of a great many men who have essayed to win greatness by their facility in bruising the persons of their fellows. He is an example of the survival of the fittest—pugilist.

And so it goes. In some special department of activity the survivor may be an individual who is anything but a typical specimen. If running were the great business of life, a coyote would survive a long time. If successful pugilism were a worthy human ideal, men of the Jeffries pattern would soon predominate over all others.

But, as a matter of fact, the coyote does not survive. It is fast disappearing. The pugilist is no longer a popular idol. The business, even its devotees declare, is not what it once was. "The survival of the fittest" must be made to mean much more than this if it is to be true.

In the larger meaning we believe in the phrase. We believe that goodness, honor, gentleness, patience, faith, hope, love are fitter to survive as human virtues than badness, dishonor, brutality, churlishness, doubt, fear and hate. And we believe that those in whom these virtues are most happily bleuded and most fully developed are to be the survivors in the evolution of the world's life.

Which, being otherwise stated, is, that the meek shall inherit the earth, the hungry for righteousness shall be filled, the merciful shall obtain mercy, and the pure in heart shall see God!—St. Louis Christian Advocate.



THE ZEBRA.

South African native traditions have it that in the long forgotten days the zebra was a domesticated animal and was held in complete subjection by its master, man. In modern times several attempts have been made to train this hardy beast. Experiments at the London zoological indicate that zebras can be readily made serviceable. There are innumerable herds of zebras running wild in South Africa, and if they could be broken to domestic use their subjection would solve a problem which for generations has been a puzzle to the best experts, for the zebras of South Africa are immune from the tsetse fly and the horse sickness which has lately been ravaging Rhodesia and other portions of the continent.

When the Master Comes.

If the Lord should come in the morning
As I went about my work,
The little things and the quiet things
That a servant cannot shirk.
Though nobody ever sees them,
And only the dear Lord cares
That they always are done in the light of the sun,
Would He take me unawares?
If my Lord should come at noonday,
The time of the dust and heat,
When the glare is white and the air is still
And the hoof beats sound in the street;
If my dear Lord came at noonday,
And smiled in my tired eyes,
Would it not be sweet His look to meet?
Would He take me by surprise?
If the Lord came hither at evening,
In the fragrant dew and dusk,
When the world drops off its mantle
Of daylight like a husk,
And flowers in wonderful beauty,
And we fold our hands and rest,
Would His touch of my hand, His low command,
Bring me unhopèd-for zest?
Why do I ask and question?
He is ever coming to me,
Morning and noon and evening,
If I have but eyes to see.
And the daily loads grow lighter,
The daily cares grow sweet,
The Master is near, the Master is here,
I have only to sit at His feet.

British Weekly.

Some people live looking within their failures. Some live looking around at their hindrances. Some live looking at their Saviour—they face the sunny south.—Mark Guy Pearse.

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There is a one-story house in the town of Tonopah, Nevada, composed principally of glass bottles. It was built by a miner who used bottles on account of the scarcity of other material. They are placed in rows with the bottom ends outward, and are held in place by mud in place of plaster. The corners of the house are wooden beams also covered with mud. The walls of the house are about a foot in thickness, and it is so well built that it is more comfortable in winter than many other houses in Tonopah. It is twenty feet long and sixteen feet wide and contains two rooms.

THE GLORY OF THE STATE.

What constitutes a State ?

Not high-raised battlements or labored mound,

Thick wall or moated gate,

Not cities proud with spire and turret crowned ;

Not bays and broad-armed ports,

Where, laughing at the storm, rich navies ride ;

Not starred and spangled courts,

Where low-browed baseness wafts perfume to pride ;

No ; men, high-minded men,

With powers as far above dull brutes endued.

In forest, brake or den,

As beasts excel cold rocks and brambles rude ;

Men who their duties know,

But know their rights, and, knowing, dare maintain.

Sir William Jones.

LICKING THE COOKIE DISH.

When Mrs. Rafter dons that dear old gingham gown of hers

And mixes up a golden paste that brightens as she stirs.

I catch an odor from afar

That calls to mind a cookie jar

Which stood behind a pantry door long years and years ago.

And when she send a plate of crisp and sugary cakes to me

She opens up a vista of the past, through which I see

A little mother smile in joy

Down at an eager, waiting boy,

Watching her scrape that yellow dish long years and years ago.

O, Mrs. Rafter, could you know the memory that wakes

When'er you mix a batch of those old fashioned sugar cakes,

I'm sure you'd grant my fondest wish,

And gladly let me lick the dish,

Just as I did, a happy boy, long years and years ago.

—Brooklyn Eagle.

How rarely do we meet with the dead body of an animal—a bird, a mouse, or a mole, when we walk about in the woods or fields. This is because the beetles are always at work, and their work is to bury the dead. Indeed, they are well called the sextons of the animal world. Though very small themselves, they bury bodies three and four times their own size ; ay, and much larger than that. A beetle has been known to bury a whole rabbit. Four beetles were once watched for fifty days, and in that time they buried four frogs, four birds, two fish, a mole, some grasshoppers, and some other things besides. Burying beetles abound mostly in temperate climates, because in these climates things decay most slowly, and there is the most work for them to do.

When you find yourself, as I dare say you sometime do, overpowered as it were by melancholy, the best way is to go out and do something kind to somebody or other.—John Keble.

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